THEOSOPHY

VOL. 65, NO. 2 DECEMBER, 1976

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestation of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for exact, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

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THE THEOSOPHY COMPANY

245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

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The means of quitting the state of bondage to matter is perfect discriminative knowledge, continuously maintained.

—PATANJALI

THEOSOPHY

VOLUME 65 DECEMBER, 1976 NUMBER 2

EVOLVING SUBJECTIVITY

A GREAT deal of practical help is provided by the Teachers of Theosophy to enable students to gain a better understanding of the present cycle. Self-knowledge is inevitably at the root of this understanding, since what we know about ourselves establishes the stance from which we look at what goes on about us—in the world and in more immediate relationships. Self-knowledge also includes recognition of the *changes* to be expected during broad cycles of human development. These changes take place in ourselves, in human beings generally, and their effects are projected as emerging psychic, moral, and intellectual tendencies which become evident in human affairs and events.

That such changes are the key to the cycles of human development is, we might say, the important initial instruction. For example, very early in *The Ocean of Theosophy* (page 4) Mr. Judge introduces the conception of a "transition age," declaring that the present is a time when "every system of thought, science, religion, government and society is changing." If we look about, we see that this is indeed the case. Many people find the rapid pace of present-day transitions disturbing, but one who is attentive to what H.P.B. and Mr. Judge have said on this subject, realizing that these apparently sudden changes are part of the natural order of things, may find them less disturbing and less interfering in the work they have set out to do. The capacity for calmness during a period of unsettling events is an aspect, a fruit, of self-knowledge.

The instruction given regarding the present cycle throws light on various of its aspects. Mr. Judge's comment in the *Ocean* might be regarded as touching on considerations which scholars call "sociological." A virtually "cosmic" view of one change is given by H.P.B. early in *The Secret Doctrine* (I, 12), in pointing out that little by little the Akasa will become "objective" in the earth's atmosphere toward the end of the Fourth Round. This is a prediction with many implications. It may not be unrelated to the suggestion, in a footnote in "The Esoteric Character of the Gospels," to the effect that, within a few years of the time when she wrote, "the psychic idiosyncrasies of humanity will enter on a great change." Later in the same article she said, "The twentieth century has strange developments in store for humanity, and may even be the last of its name."

In other places H.P.B. speaks directly of the immediate evolutionary tasks of this cycle, most clearly or practically, perhaps, in the letters she wrote to the American Theosophists when assembled in convention, over a period of four years (1888-91). This is a time, she said, when "the latent psychic and occult powers in man are beginning to germinate and grow." Further psychic and manasic development is taking place, bringing both opportunities and hazards. A similar characterization of this period was given by Mr. Judge in the *Ocean* (Chap. VI), in saying that at present "there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete." And in one of his letters he compared the present with a remotely ancient time when the differentiation of the species was going on, saying that we are now at the same point in *mental* development. "Hence," he continued, "we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race."

The law of progress in all such development is made clear in the Third Fundamental Proposition of the Secret Doctrine. It can take place only by self-induced and self-devised effort. Hence the importance of self-knowledge. The material we are working with is ourselves, and for this reason we need to understand ourselves. How might we describe the process of the present change? The transition is from the germ of mind to the man of mind complete, which means, in practical terms, the transfer of the initiative in human action from lower manas to higher manas.

Mr. Judge speaks of this idea as seeming "indefinite." One reason for the indefiniteness is that we are almost wholly accustomed to definition and analysis in the terms familiar to lower manas. This is the natural activity of lower manas—taking cognizance of the finite, ordering definable experience, and organizing its elements as the cycles present the variety of the external world. Indeed, the Higher Ego *requires* the help of the reflected ray of lower manas in order to have any touch at all with this plane. H.P.B. says of this Ego in "Psychic and Noetic Action":

> As a pure ray of the "Son of the Universal Mind, it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

With this effect in mind, we begin to see why the flashes of insight which come from the higher ego—the wonder and inspiration of poets, the *terra incognita* of mechanistic psychologists—are so seldom preserved and applied in their original purity. Too often these high ideas, caught in the clutches of lower manas, are converted into systems of belief which eventually distort and misrepresent what they were originally intended to convey. This is the explanation of the contradictions and confusions of religious belief, through the centuries. Of the historic religions of the past, H.P.B. says in "Is Theosophy a Religion?":

> All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man.* Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning,* one-half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. . . . For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

This is the existential reality of the human condition—the condition undergoing the bare beginnings of change during a cycle

of transition. As part of this beginning, there is now in the world the deposit of the Theosophical literature, provided as means of self-education to persons whose intuitions are strong enough to seek the instruction of Those who have completed the tasks of the present cycle of evolution long ages ago. In this literature we are told over and over again that human development is a project in self-understanding. This means studying ourselves as beings with divine, human, and animal aspects or components. We need to understand all three, and their relationships, in order to understand our circumstances, our outer and inner experiences, and the genesis of human desires, longings, hopes and aspirations. We need to understand the lower, in the light of the higher, in order to turn our energies to their necessary and indispensable use, so that the true purposes of evolution may be fulfilled.

This presents certain problems of a psychic and intellectual nature. Our *habits* of thinking do not lend themselves to taking the position of the higher ego. Our ways of thinking are not open to the subtleties of an attitude which regards all essential knowledge as coming from within. There are, in short, a great many corrections needing to be made in both the idea of knowledge and the means of its pursuit. Much of the Theosophical literature is devoted to the importance of these corrections, and to suggestions for making them. For example, it is said in "Psychic and Noetic Action": "This 'Mind' is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the itme being, with *kama,* becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man." Elsewhere (in "Dialogues Between the Two Editors") H.P.B. says:

> The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. [This habit of thinking] can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice.

This, we might say, is the moral or ethical requirement of awakening to self-knowledge, making possible the conscious participation of the Higher Ego on this plane. There are related requirements in thinking, since support of the moral requirement

is gained from a growing sense of reality concerning the actuality of the Higher Ego. The "thinking" requirements are quite evidently supplied in the teaching of the sevenfold constitution of man. By studying these differentiated vehicles and the dynamics of their functional interrelationships, we may begin to feel in ourselves the practical part they play in daily experience. Full realization, of course, takes a long time—no doubt a sequence of lives—but a beginning is made through study, and some progress even in one life may be recognizable. In a brief passage in one of his letters Mr. Judge counseled:

> When the self is first seen, it is like looking into a glove; and for how many incarnations may it not be so? The material envelope throws up before the eye of the Soul waving fumes and clouds of illusion.
>
> The brain is only the focus through which are centralized the forces and thoughts that are continually coming in through the solar plexus of the heart. Many such thoughts, therefore, are lost, just as millions of seeds in nature are lost. It behooves us to study them and to guard them when there; but can we call them our own? Or weep over them? Let us be as wide as great Nature concerning them, and let each go to its own place without colouring them with our own colour and acceptance or adhesion.

Something of the temper to be adopted by one who endeavors to learn from his inner experience is suggested here. Mr. Judge uses metaphor and analogy to help his correspondent "feel" what he means. There is also a suggestion of doctrine in the occult aside about the solar plexus of the heart. The two go together—metaphysics and inner feeling—until they finally merge in the unity of self-understanding.

In one of his articles Mr. Judge does much to clarify what is today a frequently discussed aspect of human experience—the distinction between the subjective and the objective in our mental lives. The very development of the times presses the importance of this distinction on modern thinkers, but they are able to deal with it only as an abstraction—a necessary abstraction, fruitful in opening the way to further self-examination, but sadly bare of the substantial content Mr. Judge is able to give the subject. In his article, "The Subjective and the Objective" (Judge Pamphlet Series No. 11), he begins by quoting a long passage from Book VII of Plato's *Republic,* the description of the Cave. He uses this extensively developed image as a basis for considering what is

objective and what is subjective in human life. The line dividing the two changes with cycles of human growth. In a few words Mr. Judge lays the foundation of a psychology that each one is able to apply to his own psychological experience, against a background of the metaphysics given in *The Secret Doctrine*. The purpose is to relate these teachings to *ourselves*. As higher egos, Mr. Judge suggests, we are prisoners in the Cave of Matter, slowly working our way back to full self-consciousness:

> To the stone belongs molecular consciousness, not consciousness as we know it, but only so called by analogy; to the plant belongs astral consciousness, or the dawn of sensation; to the animal belongs emotional consciousness, or the dawn of perception. As this faculty or principle becomes more and more fully developed and active, a new faculty begins to act—the human intellect, the lower manas, begins to awake and exercise its functions. The prisoner has retreated far enough from the wall of his cave, has evolved far enough toward spiritual perception, to be able to recognize his lower principles as himself—to relate the experience, the sensations, the perceptions of these lower principles to his own identity; to distinguish between the "I" and the "not-I." This is self-consciousness, or consciousness of self; and here the human stage is reached in the return of the monad from its journey to the confines of matter.

What are the functions of lower manas, referred to above? Mr. Judge explains:

> . . . mere sensation is not intelligent. As the astral or emotional man exists within (in the symbolical meaning of "within") the physical man, and by its power of sense takes hold of the latter, so there exists within the astral or emotional the logical faculty or principle, whose office is to sort out the sensations and refer each to its source or cause in the outer world. This logical faculty (the lower mind or Kama Manas) is, as related to the world or planes below it, the faculty that perceives; and its action in taking hold of and interpreting the sensations is called perception.

This explains the pride we now take in the scientific method. Its high achievement lies in the comparatively complete development of the role of lower manas. Only recently has there been dawning awareness of the limitations of intellectual or logical inquiry, and of the need for a higher source of knowledge and understanding for human beings. This is indeed the beginning of actual transition from the kamic or animal mind to the man of mind complete. In a concluding paragraph of this article, Mr.

Judge sketches the course of past, present, and future evolution for man:

> As the subjective is that which is within, and the objective is that which is without, the relation first emerges upon the evolution of the astral principle, or Linga Sharira; for the merely physical entity is so thoroughly one in nature that its different forms can hardly be considered as bearing this relation to each other. (Yet there is probably a septenary in physical nature below the astral, as witness earth, water, air, fire, etc.; and earth may be in truth objective to air.) The distinctions that are so obvious, organic, inorganic, etc., are really differing manifestations of the informing higher principles. But upon the development of the astral principle the relation appears; this is subjective as to the physical body, and the latter is objective as to the former. So when the kamic principle develops, or evolves from potentiality to potency, from a latent state to activity, this in turn becomes subjective, and to it the lower principles are objective. When the Lower Manas in its turn becomes active and subjective, it takes intelligent cognizance of the lower principles as objective, and recognizes their identity with itself, and then self-consciousness appears. And when, by evolution or training, the Higher Manas becomes active, then will the entire quaternary, or lower Ego, become in relation to this added faculty, objective.

Intimations of the possibility of a higher being in man are appearing here and there in contemporary literature. In the nineteenth century, such intimations were not lacking, as becomes evident in the quotations made by H.P.B. from George T. Ladd in "Psychic and Noetic Action." Today, in the works of Erich Kahler, Abraham Maslow, Jonas Salk, and, among literary figures, of Wendell Berry and Joyce Carol Oates, similar wonderings and awareness may be discerned. But the rationale of this development, given in a broad framework of metaphysical teaching, of psycho-moral history, and having ethical direction, with careful instruction for the deliberate fostering of its processes in behalf of the common good, is found only in the Theosophical philosophy.

THE MYSTERY OF INDIVIDUALITY

II: THE MONAD AS A UNIT

THE problems centering around man's individuality are numerous. To state a few: Does individuality or self-consciousness have a beginning? If it should begin in time, will it not inevitably some day cease? If individual units are absorbed into the One Life during a period of Pralaya, what logic supports the assurance that they will re-emerge as the same entities? Are there self-conscious individualized entities actively present at the commencement of a new universe? Inasmuch as the term "monad" means, by derivation, a unit, are all monads permanent, individualized units, and will the monad of an atom consequently some day become the monad of a man? The last question will receive treatment in this article. The remaining questions will be discussed in future articles of this series.

The term "monad" means a unit; the Monad is life regarded as a unit—though, according to H. P. Blavatsky, the term is one "which may apply equally to the vastest Solar System or the tiniest atom."[1] Elsewhere she indicated: the Monads (*Jivas*) are the Souls of the Atoms,"[2] and in the following statement she makes reference to their individuality:

> The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic Souls,* before these atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution . . ."[3]

In the following quotation from the *Transactions of the Blavatsky Lodge,* we have graphically depicted the source of monadic life in the lower kingdoms, and again the stress appears to be on differentiation of nature into individual centers:

> The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it

NOTE.—This article is part of a series reprinted from THEOSOPHY vol. 42.

[1] *Secret Doctrine* I, 21 [2] *S.D.* I, 619 [3] *S.D.* I, 619

is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own free will to a degree. . . . *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. (p. 97.)

. . . Occultism . . . maintains that every atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence. (p. 25.)

In one of her articles, Mme. Blavatsky quoted with apparent approval the hypothesis that "every being and naturally-formed object is in its beginning, a spiritual or monadial entity . . . each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoïd relations with the essential aura of every other . . . "[4]

On the other side of the picture, however, we have her insistence that "the *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified."[5] She makes clear that the use of the plural form of the word "monad" in connection with the mineral, vegetable, and animal kingdoms is due to the exigencies of explanation and that the student must not allow the idea of unity to escape him. The following reference from *The Secret Doctrine* shatters all concepts that the monads in the lower kingdoms are fully individualized entities:

Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of horneblende. Instead of saying a "Mineral Monad,"

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[4] THEOSOPHY 6:517 [5] *S.D.* II, 167

the more correct phraseology in Physical Science, which differentiates every atom, would of course have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point.[6]

Why is it misleading to imagine a Monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms? Why at one moment does it appear that the monads are to be viewed as units, and in the next their individuality is denied? Anticipating these objections, the author of *The Secret Doctrine* wrote:

In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul, i.e.,* that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species . . .[7] [Wm. Q. Judge: ". . . it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as 'dog'."[8]]

An interesting explanation of this is to be found in the same volume: " . . . the two higher principles [Atma-Buddhi or the Monad] *can have no individuality on Earth,* cannot be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. . . . Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of . . . and, if it lacks its middle and fifth principles, you will have created an *idiot*—at best a beautiful, soul-less, empty and unconscious appearance. *'Cogito—ergo sum'*—can find no room in the brain of such a creature, not on this plane, at any rate."[9] Atma

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[6] *S.D.* I, 178. [7] *S.D.* II, 196 fn. [8] THEOSOPHY 2: 444. [9] *S.D.* II, 241-2.

and Buddhi are not, then, incarnated even in man, except through Manas, to say nothing of the lower kingdoms. To the Monad, our matter does not exist. Manas exists to it and is the only "existence." The Monad, Atma-Buddhi, represents the spiritual line of evolution. It joined with the physical only upon the descent of the reincarnating Ego.

In view of all the preceding, it would appear that the term "individuality" is employed in at least two ways in the Theosophical philosophy. In the lower kingdoms the term may be applied to the monadic centers, or "sparks of eternity"; these centers, however, are temporary units, immortal in essence, but as units can be totally absorbed when entering the radius of activity of more advanced entities. They *are* units, they *are* immortal, but they know it not. They have memory, but even though loaded with impressions cannot arouse their own memories, and once those memories are aroused. cannot cease remembering. They have direct perceptions, instinctual and highly intelligent, but do not know that they do, and though they act, cannot voluntarily initiate action. They have no form of their own, but use any available one.

When one contemplates the countless numbers of atoms, on all planes, going to make up a world such as ours, is it conceivable that the life in each is destined to become *a* man? As these are, in one aspect of their dynamism, emanations of higher, impersonal intelligences, perhaps it is only the few that become evolving and ever-expanding individual vortices, capable of attracting and absorbing lesser lives, and entering on the path of individual growth. Analogy would suggest this to be so when we think of the trillions of seeds that never germinate, never become individual trees and plants. They are not lost, to be sure, but have their invaluable place as fertilizers and nutriment for the "few." In fact, it would appear that through such service the lower becomes absorbed by and a permanent part of the higher, sharing thereby in growth and experience. It is inevitable that all lives be raised to higher and higher states of consciousness and intelligencce, and how this is accomplished is of little importance. Once the nectar from separate flowers is blended into honey in the hive, who cares from which flower each component element was derived? It is now all one. From this viewpoint it becomes understandable why the "population" of the mineral kingdom is less than that of the vegetable world.

In each incarnation, man expands through the process of "accretion," transforming lower life permanently to the plane of the self-conscious thinker. *The Secret Doctrine* states that the physical body "serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute."

THE INDIVIDUAL STRENGTH

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtile link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms—its members—included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race.

—WILLIAM Q. JUDGE

TO BE REMEMBERED BY THEOSOPHISTS

KARMA. Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not "interfere" with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to "interfere," and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise. Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

SEVENFOLD CONSTITUTION OF MAN. It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma,* indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

NOTE.—This article was first printed in the *Path*, Oct. 1890.

THE ILLUSION OF "I" AND "MY." There is no greater illusion than that which leads us to say "my Karma," "my spirit." No being on earth has *his* spirit separate from others, nor any Karma dissociated from the Karma of the race, nation, and Humanity. Remember these words from a letter to the U.S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad-Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

AUGUST WALDERSEE

THE GROWTH OF DISCRIMINATION

Each has to learn, to know, and to control his own nature, if he is to acquire discrimination—the ability to help others. Each has to take the philosophy and *apply* it, in the face of all mistakes and acts which, while they make the task more difficult, have been the means of arousing the very discrimination needed. Our vicarious atonement having shown us the way, our mistakes can be turned to good account. We will take time to think what we shall say and how we shall say it. One gets over changeableness and indecision as he takes time to think things out fully before acting or making promises. He will then study to do whatever he says he will do. This carefulness will increase true self-reliance and the reliance that others will place in him. Only as full confidence is gained can men be helped in themselves and with each other. Masters must work with those who will work, and as They can, and this applies to all.

—ROBERT CROSBIE

letters • questions • comment

What is the meaning of the phrase, used several times in the article, "The Modifications of the Thinking Principle" (Theosophy, *September, 1976*), *"the divine consciousness thinking of itself" as being at a particular point in evolution? "Thinking about one*self" *we have come to regard as a function of Manas,* i.e., *as that singularly human characteristic, self-consciousness. How do we "square" this idea of the Monad "thinking of itself" as mineral, vegetable, etc., with H.P.B.'s statement of the Third Fundamental Proposition that evolution in the lower kingdoms of nature is through "natural impulse"? Is the Monad thinking of itself as this or that kingdom the universal archetype for man thinking* about *himself?*

In reflecting on a question of this sort, it seems well to remember that the meaning of "thinking" will inevitably change with state and plane, and that "thought," when this term is applied to the intelligence in the mineral kingdom, will be of a very different character from the "thought" of human beings. Quite evidently, this difference makes occasion for the question. The "incipient monads," H.P.B. remarks, "have no individuality in the sense in which a man says, *'I am myself* and no one else'; in other words, they are conscious of no such distinct separateness as men and things have on earth." (*S.D.* I, 275.) Elsewhere (I, 178-9) she says that "The 'Monadic Essence' begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom," and that in the higher animals the tendency toward segregation into individual Monads "comes almost to the point." The idea of "creation" or evolution by "thinking of oneself" as this, that or the other is based on the statement about Brahmâ's activity (*S.D.* II, 59 fn.) in the production of every sort of phenomena. This idea is given development by Mr. Judge in his *Notes* on the *Gita* (p. 24), where he says that "the presiding spirit" forms a picture of what should be, and that after the picture comes into objectivity the essence of that spirit, remaining

unmodified, becomes "the perceiver of its own expanded idea." The "picture" is "a modification willingly brought about in the hitherto wholly unmodified spirit." Since this is an account of the entire process of manifestation, and since Brahmâ stands for all the creative powers of nature, it is reasonable to identify this thinking with the "workings of the *Dhyan-Chohanic wisdom*" which are at the root of all evolution and "striving towards perfection." (*S.D.* II, 736.) If thinking and thought are given these broad connotations, then the question asked may present no logical difficulties.

Natural impulse in the lower kingdoms might be regarded as twofold: the innate tendency of life to evolve forms, and, in its effect, as the laws of nature through which, as the imprint of order (mind) given by higher beings to the less developed intelligences comprising manifested nature, all beings progress. In H.P.B.'s statement of the Third Proposition she describes the spark issued from the pure essence of the universal sixth principle as acquiring individuality first by natural impulse, then, at the stage of man, by self-induced and self-devised efforts. This spark ascends through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant up to the holiest archangel (Dhyani-Buddha). According to the Theosophical philosophy, man may be described as the microcosm of the macrocosm, and so it would follow that Manas in man is indeed derived from the universal Mahat. The Monad, considered as the one life, is never anything but the one life; but, expressing itself in manifestation, it acts with varying degrees of intelligence, the highest as well as the lowest. Though not different in essence, these embodiments differ greatly in expression and in function. The Monad, considered as Brahmâ, thinking of itself as this, that or the other form, gives rise to natural impulse throughout nature as a whole. But man, in order to be more than the most highly developed form in nature—to be, in fact, *man*—must do more than follow patterns set by higher beings. He must become more than intelligence as the maker of form; he must create out of these patterns to which he is heir, and out of the Karma engendered with them, new subjective relationships born out of his conscious resolution of diversity into functional, and finally, ultimate, unity. So perhaps it could be said that, related to the human state, the Monad thinking of itself, etc., is truly the universal arche-

type for the conscious attainment of a state that is man considered as a focus for all the powers of nature as a whole. A confirmation of this suggestion seems implicit in the following passage in *The Secret Doctrine* (I, 175):

> The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

Does man have free will on any other plane than this one?

Will is said to be the force of spirit in action, so in general man's free will would seem to depend on how fully he is able to express his spiritual nature on the plane where he is functioning. This implies having the knowledge to use the matter of that plane and having developed the power to direct its forces.

Free will on any plane would seem to be related to the role separative desire plays in human action. If one is so closely identified with the desires that arise from the association of mind with the matter of that plane, that their satisfaction becomes an end in itself, polarizing his energies to that end, he can hardly exercise the independence of a free being. But, if all desires are subservient to the one desire to be a beneficent force in nature, this desire, itself, becomes the force of spirit in action, the acquired knowledge of the matter of that plane providing direction.

Often implied in such a question is the idea that man is, or could be, freer on some other plane than he is on this one. This cannot be so in terms of human growth, because freedom for a being of mind does not consist in conditions of any sort, but in the being's relation to the conditions. Those elements of a man's nature which establish conditions are indeed subject to whatever limitations his personal or racial Karma provides: without suffi-

cient food, for example, physical man must necessarily die. But even in the extremity of painful death, there is still for each one the meaningful choice of *how* the experience will be met.

The question of where and to what degree free will is operative seems summed up in the idea that individuality on any plane consists in the conscious control that enables one to exercise choice.

"A LIVING SYMBOL OF THE COSMOS"

. . . As scientists we regard the universe in the way a literal-minded scholar regards a sacred book. The result is that instead of experiencing the unity of reality in our being, we live among concepts which preserve the fragmented world of appearances as it is structured by the egoistic personality. We live among intellectually resolved contradictions rather than among ideas that demand for their verification a deeper contact with our own inner life. The energies in the universe therefore pour through us as through a sieve. And that is what it means to live on the level of the animal. It is also what it means to be "mortal." The quality of our thinking has its influence upon the sort of experience we search for, which in turn eventually influences the way the forces of the universe move in us. This in its turn determines whether we live the extraordinary life of normal (microcosmic) man whose destiny, we are told, does not end with the death of the body, or whether we die as animals die.

Therefore, the main complaint we bring against contemporary biology is that it institutionalizes the absence of symbolic understanding and encourages us to approach the many-leveled reality of organic life with the cerebral intellect alone. It is not a question of wishing to be emotional about nature, but of reversing the state of affairs in which we are cut off from aspects of ourselves that resonate to the whole of creation. Symbolic understanding is an inner movement that corresponds to an outer reality and it is therefore a step on the way to man himself becoming a living symbol of the cosmos.

—JACOB NEEDLEMAN

CONSCIOUSNESS

CONSCIOUSNESS is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we designate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual, exercises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

NOTE.—This article was first printed in *Lucifer*, Vol. 3, Oct. 1888.

In the second class the consciousness enjoys a wider freedom. The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousness we shall term the *superficial;* it has length and breadth, but no depth. It is the possession of those who, while devoted to one special employment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfill an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value. Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as lineal. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are useful and active, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature and extent will be recognized only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and will pass away, but those that are the possession of the solid form are

secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

I.

The One Thing Needful

Of all paths a man could strike into, there is, at any given moment, a *best path* for every man; a thing which, here and now, it were of all things *wisest* for him to do; which could he but be led or driven to do, he were then doing "like a man," as we phrase it. His success, in such case, were complete, his felicity a maximum. This path, to find this path, and walk in it, is the one thing needful for him.

—Thomas Carlyle

on the lookout

Urban Ugliness

An article by Raymond Mohl, "The Industrial City," in *Environment* for June, has this beginning:

> In the years between 1860 and 1920, the face of America was reshaped and restructured by technology, transportation, economic development, population shifts, and the rise of large bureaucratic organizational structures. Powerful and dynamic forces such as capitalism, competition, individualism, and consumerism triggered economic and social changes. Driven by the profit motive, the modernization process did not always have pleasant results. The large American industrial city—for the most part ugly, congested, smelly, smoky, and ill-governed—emerged during this period. The kinds of economic arrangements, political conditions, and social problems which came to characterize the modern industrial city of the late nineteenth century have persisted to our own day. Thus, an understanding of the forces and values which created and shaped the industrial city during this period is important in comprehending the highly urbanized society in which we live.

Effects of Individualism

This is a long and informative article, well worth reading, but here we may recall simply that Mr. Judge wrote at some length of the individualism and selfishness which would have such dread effects in the United States, making this prediction during the period of the formation of the industrial cities of the country. (See *Notes on the Bhagavad-Gita,* p. 87.) These are Mr. Mohl's concluding paragraphs:

> Congested housing stimulated health and sanitation problems and contributed to social disorganization among the primarily rural migrants who had difficulty in adjusting to urban life. By the 1920s, Harlem had become a slum as well as a ghetto. Similar processes were at work in Detroit, Cleveland, Chicago, Los Angeles, and most other large urban centers, both north and south.
>
> The urban society which emerged during the industrial era,

then, contained the seeds of the contemporary American city. Population changes, transportation and other technological innovations, and economic advances all combined to thrust the city into the industrial revolution. The competitive drive for entrepreneurial success, a phenomenon most apparent in the cities, moved the U.S. into the front ranks of the modern industrial nations. But the same kinds of values—individualism, consumerism, competition, and economic achievement—made acceptable the appalling kinds of social and working conditions which prevailed in the city. Neighborhoods and communities were divided and segregated by class, race, and ethnicity. Cities were fragmented functionally and politically. Bosses and businessmen—both driven by the dollar—controlled urban destinies. Economic growth and urban expansion were unplanned and unregulated.

Most Americans conceived of such growth in positive ways, but human and environmental costs were ignored in the process. Workers, both immigrants and Blacks, suffered exploitation and degradation, and they often lived in poverty and at the edge of desperation.

Cities in Other Lands

As though these were not sufficient evils for the supposedly "advanced" industrial nations to cope with, we are now beginning to be well informed and warned of incipient disaster in other parts of the world. Such coming troubles may be due in large part to the fact that the cities in other parts of the world have been straining to copy the example set by the United States and Europe. In the *Nation* for June 26, Richard Critchfield, a writer who has studied conditions in the Third World for years, has this to say:

> The gravest threat to the poor countries today is not starvation but cultural breakdown in their intensely overcrowded cities. From Manila to Cairo, there exists the eventual possibility of real, raw, red urban rioting and revolution, the kind of directionless violence France experienced in 1789, growing out of strains, miseries and despairs for which there are no apparent solutions. . . .
>
> During the past decade from 1 million to 2 million new immigrants have flooded into the Afro-Asian cities; in some, like Cairo, it is more. Lacking any skill but cultivation of the land, they turn to the kind of employment which keeps a man from absolute starvation but contributes all but nothing to the country's development or their own acquisition of skills and confidence: street vending, petty hawking, shoe shining, errand running, pedaling a rickshaw or pushing a cart.

Mass Misery

> They live in great new slum areas surrounding established urban cores, crumbling ant heaps of anxious people who survive from day to day by providing one another with the most pitiful goods and services. Calcutta is most people's idea of the urban Apocalypse. With its mud and wattle huts, pestilential tenements and palaces, dirt, smoke and traffic fumes, the very city seems made of dust, the people of dust moving. Eight or ten families live in single rooms; thirty share one water tap; half a million sleep on the sidewalks. . . .
>
> Peasant immigrants usually confront a scale of misery far worse than anything they left behind in the villages. In most of these cities the rate of unemployment is upward of 20 per cent; it could rise to 40 or 50 per cent in the early 1980s. (I use the term "unemployment" to mean lack of a decent job; no really destitute person is idle, since if he doesn't scratch up a few pennies to eat each day, he starves.)

"The Greatest Need"

What can "we" do—what can anybody do—in anticipation of the complete breakdown of life in such areas? The future of the poor in these Asian and African cities, Mr. Critchfield believes, may depend upon "whether or not immigrants, faced with congestion, pollution, claustrophobia and racial and cultural polarization of a slum environment, will crack." Aid will be of some help, he says, but adds that the greatest need is for the coherence provided by old customs and ties, such as community or village life provided, but hardly exist in cities. This writer concludes:

> Tolstoy was not the only one who saw the distinction between life in the village and in the city as close to the primordial distinction between good and evil, between the unnaturalness and inhumanity of urbanity on the one hand and the simplicity and truth of rural life on the other. The Third World is full of men who see a return to the land as their only salvation.

Vision and Necessity

It is of particular interest that in these first years of the last quarter of the twentieth century, there should be such clear recognition not only of human responsibility to the land, but also of the basic dependency of people upon access to the land. Such growing awareness underlines the importance of the organic farming movement in the United States, and also in Europe, where it is referred to as Biological Agriculture. Such changes in outlook

fit naturally with the necessities arising out of the diminution of fossil fuels, since organic farming is far less dependent on petroleum (no pesticides or artificial fertilizer), and is also more labor-intensive, requiring fewer and smaller machines. Agronomists have already pointed out the pertinence of these differences for the underdeveloped countries which have little or no petroleum, and lack the money to purchase it in support of industrialized agriculture. Thus many indications point to the return to natural methods of food production as the only hope of such regions, as, indeed, E. F. Schumacher has been emphasizing for more than ten years.

Thought about Reform

Deliberate reduction of the size of cities in such countries as the United States may become inevitable, simply to ensure conditions of survival. The development of big cities was made physically possible by the enormous expansion of transport facilities —in America mainly the automobile and the truck—but in the future the increasing expense of travel may eventually make urban life too costly to maintain. Meanwhile the legendary mobility of the American people may have to give way to a more stable population which stays home, buys and sells locally, helping to create economically strong and culturally mature small communities of the sort advocated by Arthur Morgan and others. Many people are now thinking and writing about such possibilities One author, Don Fabun, supposes that cultural interchange through electronic technology may eliminate much of the moving from place to place that is habitual for Americans. His proposals in *The Dynamics of Change* may depend too much on the communications media, yet the account he gives of radically changed American life may be a suggestive anticipation of the future:

> In the business world we mostly go places to "see" people, or to "see" things. When what we want to "see" can be brought to us, why should we go? This has profound implications for the corporation headquarters, where mostly the people are there to "see" each other, or "see" reports, or what not. Why not let everybody stay home, dispense with the enormous investment in "headquarters," get rid of the tiresome, expensive and unproductive "commuting" period twice each day, and simply conduct business from our homes?

"A Quite Different World"

But if we do that, what happens to the central city "cores"

when the daily tide of thousands and perhaps millions of businessmen, stenographers, secretaries, and file clerks no longer flood—like the tide of effluent into a tidal pool—into the central city core every morning? What happens to the beauty shops, the little coffee places, the expense account restaurants, the bars, the shoe shine parlors—all the scores upon scores of businesses that depend on this human tide washing in?

And what happens to the mass transportation systems—if huge waves of humanity are not rolling in from the suburban beaches? And the freeways? The "city" becomes not a head-and-shoulders skyscraper matrix, but a thin film of electrons spread over the countryside. It would be a quite different world—to live and work in. . . .

And so, putting all the pieces together—no commuter tide going downtown, no flood of people moving in and out, no office buildings, no shops, no department stores. Where did the city go? Perhaps it has gone back to the country, to the relatively small—50,000-persons or so units—that are completely self-contained. . . . Perhaps the great migration to the urban areas, the creation of megalopolis, will be halted and reversed. Perhaps. . . .

(This passage in Don Fabun's book is taken from *Futures Conditional* [Vol. 3, No. 10), a kit of materials prepared for discussion groups, published by the Northwest Regional Foundation, P.O. Box 5296, Spokane, Wash. 99205.)

Cause of Juvenile Crime

Speaking as chairman of a six-year national study of crime by American youth, Irving R. Kaufman, chief judge of the Federal Court of Appeals in New York, announced recently that "children between 10 and 17, a mere 16 per cent of the population, account currently for almost 50 per cent of all arrests for theft and criminal violence." Judge Kaufman was quoted by the *Christian Science Monitor* (June 2) as suggesting that the surroundings in which present-day children grow up are largely responsible for the increase in juvenile crime. "Millions of our children," he said, "grow up in atmospheres of hate and squalor which breed hostility and failure." Commenting on the inadequacy of "our traditional system of juvenile justice," the jurist pointed out that in the formal court process detention may mean "expert training in crime."

Community Responsibility

Judge Kaufman proposed a program for dealing with delin-

quency that would help children instead of punishing them. The need for a change is made clear by the fact that, since 1960, "violent crime arrests of youths have increased by 246 per cent, twice as fast as the comparative rate for adults." In this public statement, Judge Kaufman said: "In sum, each year that implementation of these standards is delayed, millions of children—and society as a whole—will pay the price of an outmoded, capricious, and inadequate juvenile justice system." It is perhaps natural that a jurist concerned with the function of the legal system should speak of needed improvements in terms of upgrading family courts, providing lawyers for children involved in delinquency proceedings, and recommend related measures to be taken by school and government authorities, but the entire community must accept primary responsibility for a trend so shocking in its implications. Obvious questions to be asked are: What example do the young have that might encourage them to choose constructive outlets for their energies? What hope have they for relief from the "atmospheres of hate and squalor" Judge Kaufman speaks of?

The Urban Environment

According to his figures, approximately one million juveniles will be arrested during the coming year. Most of these offenders will be taken into custody in the cities, since so large a portion of the population resides in urban areas. Possibly a tenth of all offenders will be arrested in New York City, where, according to a 1970 report by the Vera Institute of Justice—

> One hundred and three thousand persons came into the Manhattan Criminal Court in 1968. Most were young, uneducated, unskilled, unemployed members of a minority group from one of the city's ghettos. In the normal course of events, this would not be their last arrest. Statistics vary, but at least one expert has concluded that "the average man who is arrested once is arrested seven times." . . . It is likely that the only successful people most of these defendants had ever known were people beating the system: gamblers, pimps, numbers-runners, narcotics dealers. People from the ghetto who make a legal success of themselves do not remain in the ghetto as examples for the young.

"Child of Circumstances"

One sees, now, why H. P. Blavatsky used such strong language to condemn the demoralizing influence of modern society, back in the nineteenth century. She was able to predict the dark harvest

that would grow out of the hotbeds of selfishness that, even in those comparatively peaceful days, could be recognized all about. She said that modern civilization had made of vice an art and of selfishness an ethical characteristic, and this judgment now seems wholly confirmed by much of the literature and entertainment of the day, as well as by a crime rate exceeding all expectations. In view of these developments, it seems well to remember the extent to which H.P.B. blamed the environment created by the social community for human behavior and tendencies:

> Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is a victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'être,* and have all failed except those who had the key to it, namely, the Eastern sages. (*The Key to Theosophy,* pp. 138-39.)

Brotherhood the Goal

The practical counsel in this passage, as in the part of the *Key* relating to education, is concerned with the importance of a better environment for the young. Since making better environments is a social undertaking, cooperation with others is required. Asked which such efforts deserve support, H.P.B. replied that there can be no hard and fast rule, and much must be left to individual judgment. She added:

> One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual

life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

While this advice may seem remote from the immediate problems besetting modern society, it should be admitted that today's cities are so far from any conceivable ideal that changing or improving them is likely to require a kind of action that is as yet recognized only in germ. Fortunately, some few beginnings have been made by committed individuals working in this direction—persons such as the late Arthur Morgan, whose life-work in behalf of community regeneration is slowly becoming known.

Rebirth of Psychology

At a climactic point in the nineteenth-century Theosophical cycle, H.P.B. (in her article, "The Tidal Wave") declared that the spirit in man was at last awakening from its cataleptic sleep and was refusing "to be any longer trampled under the brutal foot of Materialism." By the end of the century there was a diminution of that impulse, yet the current of human longing for deeper meaning and aspiration toward a higher life was not entirely blocked from expression. It continued to affect the thought of exceptional individuals, and by the midpoint of the twentieth century was again finding frequent outlet in the works of thoughtful observers. In psychology, perhaps the most "materialistic" of the sciences relating to man, this tendency was recognized in the 1940s and described by writers such as Henry Murray. It was also embodied in the work of influential reformers such as Karen Horney, Erich Fromm, and A. H. Maslow. The gradual reversal of assumption in psychoanalysis was shown at length by Ira Progoff in *The Death and Rebirth of Psychology* (1956), a careful study of the revisions in the Freudian approach accomplished by Adler, Jung, and Rank. Dr. Progoff remarked that, taken together, these men were "validating the very opposite of the materialistic view of life that was the premise of the natural sciences in days gone by."

Need of "Spirit"

A more recent publication concerned in part with some curious admissions by Freud, now attracting attention from reviewers, is *Ludwig Binswanger* (Basic Books, 1963) edited by Jacob Needleman. Dr. Binswanger was a younger contemporary and friend of Freud who tried to suggest to the father of psychoanalysis that the true source of psychological health for human beings lies in

the human spirit, as a reality independent of the forces of heredity and conditioning. While Freud, as various writers have pointed out, regarded "the ego as devoid of goals, needs, and purposes of its own," and as the creature or "servant" of *id* (Kama-Manas), Binswanger urged upon Freud that the spirit needed recognition as the access to strength for self-reconstruction. In a conversation with Binswanger, Freud surprised his younger colleague by saying, "Mankind has always known that it possesses spirit; I had to show it that there are also instincts." He would, however, go no farther. Yet in a letter to Binswanger Freud wrote:

> I've always lived only in the *parterre* (pit) and basement of the building. You claim that with a change of viewpoint one is able to see an upper storey which houses such distinguished guests as religion, art, etc. . . . If I had another lifetime of work before me, I have no doubt that I could find room for these noble guests in my little subterranean house. . . .

"Two Sides Together"

In a paper which is both a tribute to and a critique of Freud, Binswanger concludes:

> . . . we must add, here "man" [as seen by Freud] is not yet man. For to be a *man* means not only to be a creature begotten by living-dying life, cast into it and beaten about, and put into high spirits or low spirits by it: it means to be a being that looks its own and mankind's fate in the face, a being that is "steadfast," i.e., one that likes its own stand, or stands on its own feet. Thus, too, sickness, labor, suffering, pain, guilt, and error are not yet, with Freud as we consider him here, (historical) signs and stages; for signs and stages are not merely fleeting scenes of a passing drama, but "eternal" moments of a historically determined being, of being-in-the-world as *fate*. That we are *lived* by the forces of life is only one side of the truth; the other is that *we* determine these forces as our fate. Only the two sides together can take in the full problem of sanity and insanity.

This seems a somewhat intuitive echo of a statement made by H.P.B. in a note in the *Theosophist* (V, 246): "The course of a man's life is the resultant of two forces, namely, his former Karma and his will power."

Antidote To Materialism

A new book which surveys critically the gradual rise in Western thought of materialistic assumption, then arrays the present challenges to this position, is *Parapsychology and the Nature of Life*

(Harper and Row, $8.95) by John L. Randall, a biologist who writes knowledgeably about the shaping of the scientific outlook, especially in the life sciences and in psychology. This book may be the most competent study available of the legitimate impact of psychic research on open scientific minds, presented without any of the "mystical" extravagance which infests much of the writing of this character, yet in full awareness of the philosophical issues involved. He begins with the sudden conversion of the educated to materialistic assumption which followed acceptance of Darwinian evolution, then shows the similar influence of Freud and of the aggressive claims of Behaviorism introduced by John B. Watson, the emphasis thereafter being on the broad questions opened up by various forms of psychic research. Needing correction are the soul- and mind-denying assertions of conventional psychology as well as the negations of Freudian psychoanalysis.

"Religious Prejudice"

In Mr. Randall's view, the rejection of the idea of soul has in recent years increasingly resembled the harsh and sometimes anxious contentions of dogmatic religion. He concludes the chapter, "Exile of the Soul," by saying:

> If these psychological systems are indeed more like religions than sciences, it is not surprising that they show considerable hostility towards the already existing religions. We have mentioned Watson's contemptuous references to religious concepts, and we have seen that Ryle wrote "with deliberate abusiveness" (his own phrase) about the soul theory. It is possible that both Watson and Freud were reacting against an over-strict religious upbringing: certainly Freud seems to have had an almost pathological dread of anything supernatural. Indeed, Jung held the view that Freud's obsession with sex was a kind of defense mechanism, by which Freud protected himself from his own religious impulses.

The Degradation of Man by Psychology

Randall quotes from Jung:

> I can still vividly recall how Freud said to me, "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakeable bulwark." . . . In some astonishment I asked him, "A bulwark—against what?" To which he replied, "Against the black tide of mud"—and here he hesitated for a moment, then added—"of occultism."

While it may remain uncertain what Freud understood by "occultism," Jung said, Mr. Randall explains, that what Freud seemed to mean was virtually "everything that philosophy and religion, including the rising contemporary science of parapsychology, had learned about the psyche." The author continues, summing up the effect of modern psychological doctrines:

> Before the advent of the psychological sciences man saw himself as an incarnate immortal soul, possessing freedom of choice over his own actions, and destined to survive the dissolution of his physical body. Today he tends to regard himself as a mere automaton, the victim of heredity and environment, the slave of his animal instincts. Psychology, for all its internal dissensions, has wrought a profound change in the outlook of the human race.

Work To Do?

While it would probably be far more difficult to write, another Thornton Wilder might some day attempt a book which reverses the theme of *The Bridge of San Luis Rey,* showing that some individuals are destined to survive even the most lethal accidents or events—perhaps because they have a work to perform and have created the conditions which give that work karmic priority. Suggestive of such a story is the miraculous escape of a young nurse, Christie Leivermann, who in April, 1975, was thrown clear during the crash of a giant jet which killed 150 Vietnamese orphans being brought to the United States, and also fifty adults who were accompanying them. Miss Leivermann landed on a life raft that had inflated during the shock of the crash, suffering only bruises and strained muscles. Then, in January of this year, the nurse was sent by her employer, Friends of Children, Inc. (of Darien, Conn.) to Guatemala, where, on Feb. 4, she was catapulted out of bed by the earthquake which took the lives of more than 17,000 people. And, two days later, when the hospital in which the nurse had been placed collapsed during an after-shock of the quake, she emerged uninjured. The director of Friends of Children told a reporter that in the week following the Guatemala disaster Miss Leivermann reported on the phone that she was fine and "anxious to get back to work.' (*Los Angeles Times,* Feb. 10, 1976.) The "work" this young woman went to the Latin American country to accomplish was to "lay the ground-work for opening an orphanage," for which there will now be much greater need.

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